SYDNEY HOWARD GAY, EDITOR. EDMUND QUINCY, JAMES RUSSELL LOWELL, CORRESPONDING EDITORS.

Without Concealment....Without Compromise.

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Selections.

REPORT IN THE MASSACHUSETTS SENATE ON THE SIMS' CASE.

IN SENATE, April 22, 1851.

The Committee to whom was referred an Order to inquire whether the freedom of any of the Inhabitants of the Commonwealth is endangered through the remissness of any officers thereof, or if any officer has refused or neglected to serve any process for the arrest of any person charged as a criminal, with power to send for personal papers, And also to inquire if any law for the security of personal liberty has recently been violated by officers of the United States, or by citizens of this Commonwealth, pretending to act under the orders of officers of said city, with power to send for persons and papers, ask leave to

REPORT:

That after a careful investigation of numerous witnesses, the minutes of whose testimony is annexed, we have ascertained the recent existence of a state of fears in the city of Boston, in which the municipal authorities, and the police force were involved, hostile to the laws and judicial processes of this Commonwealth.

As these proceedings grew out of the recently enacted fugitive slave law, it will be necessary for the more perfect comprehension of the subject, first, to take a brief retrospective view. All the sentiments, and of the legislation of Massachusetts, with reference to that clause of the Constitution of the United States, which provides for the delivery up of persons held to service or labor, in one State, UNDER THE LAWS THEREOF, escaping into another, on claim of the party to whom such service or labor may be due. The phrase "held to service or labor" is the clause, and though sufficient subject matter for its operation might be found in the case of minors, apprentices and persons bound by contract for a term of years, yet as fugitive slaves have been usually understood to be included under it, this provision has always been a matter of great regret, and an occasion of serious, conscientious scruples, to a large portion of the good people of Massachusetts. It was early held by our Supreme Judicial Court, that the declaration in our bill of rights, "that all MEN are born free and equal and have certain natural, essential and inalienable rights, among which may be reckoned the right of enjoying and defending their lives and liberties; that of acquiring, possessing and protecting property, in fine, that of seeking and obtaining their safety and happiness," was incompatible with the existence of SLAVERY. Of language, it would seem, that the clause of the Constitution of the United States referred to, required an act inconsistent with those inalienable rights of man, upon which not only our Bill of Rights, but our Constitution, but which, in the declaration of independence, had been set up as justifying the separation from Great Britain, and on which, we believe it, and as the fundamental principle, by virtue of which sprung into existence the new born confederated nation of the United States of America. It was no doubt in consequence of this dilemma in which the people found, that the people of Massachusetts eagerly availed themselves of the decision of the Supreme Court of the United States, in the case of Prigg vs. Pennsylvania, made in the year 1842, to pass the Act of March 24th, 1843, "further to protect personal liberty." It had been decided in the Prigg case, that the slaves, or persons owing service or labor in other States, respecting fugitives from labor, imposed no active duty whatever upon the States. They were not only required to abstain from passing laws to discharge the fugitive from the obligation of service, that they were not required to interfere in any way with the process of delivery, that being exclusively within the scope of the federal authority, that the States had a right to prohibit all officers from being engaged in the arrest and delivery up of fugitive slaves. In conformity with this decision of the Supreme Court of the United States, the Act provided by the 2d section in the act of 1843. "that no sheriff, coroner, constable, jailor, or other officer of this Commonwealth, shall hereafter arrest, or detain, or assist in arresting or detaining, or aid in the arrest or detention, or imprisonment in any jail, or other building belonging to this Commonwealth, or to any county, of any person held as a fugitive slave, for the reason that he is claimed as a fugitive slave." The above is still the law of this Commonwealth, unrepealed, and never adjudicated to be unconstitutional, and ought to be binding on the constituted authorities. Yet it fully appeared in evidence, that this law has been of late disregarded in the city of Boston, in a manner amounting in importance to an armed resistance to the execution of the laws of the State. It appeared that on the occasion of the arrest of Shadrach, in February last, claimed as a fugitive slave, certain constables of the City of Boston, assisted in detaining him in the court house longer, by the city of Boston, or to the county of Suffolk. It also appears, that on the 9th day of the present month, a warrant was issued by George T. Curtis, Commissioner of the United States Circuit Court, for the apprehension of Thomas Sims, claimed as a fugitive slave, and that United States officers, instead of serving this warrant, by himself, or by other subordinate officers of the United States, or by such private persons as would have accepted, if the officers had not been made by his men. Yet it did not appear that any arrest could have been made, or that any riot or bloodshed would have taken place, if the city authorities had not interfered. There is reason to believe that this arrest was made under the pretence of a criminal charge, that Sims had stolen a watch. But it appeared from the testimony, as the person who made the arrest refused to appear before the committee. Sims was arrested by the United States authorities, and confined in the court house of Suffolk County, which was converted into a jail for that purpose. Heavy chains were drawn entirely around the court house, some three or four feet from the ground. The city police, amounting to sixty men, were constantly employed in guarding the court house, and detaining the fugitive slave. A regiment of militia was called out and armed, and for days the city was in a state of excitement, and citizens were not longer open courts for suitors their long entrance, and consequently permitted to enter without questions and explanations, and none were allowed to go in, but members of the bar, persons having business in the courts, or gentlemen from the South, without a permit from the United States marshal, the Judges of the Supreme Judicial Court, and Police Court were obliged to bow down and pass under these chains, to perform their high judicial functions.

It appeared in evidence that while Sims was held a prisoner in the Suffolk court house as a fugitive slave, and while that matter was in process of investigation before the United States commissioner, a writ of personal replevin issued in his behalf, which was put into the hands of the deputy sheriff for service, and bonds of $2000 having been executed, the deputy sheriff repeatedly demanded Sims of the United States marshal, to be replevied but was refused, with threats to use force to resist the service of the writ, he having at his command the whole police force of the city.

Your committee are perfectly aware of the peculiar character of the government, or rather the governments under which we live. In all cases, the subject of two governments, each operating in its own sphere independently of the other. Yet the officers of government, as well as citizens and subjects of both, but subject for official acts only to one, should if possible discharge their several functions, in such a manner as not to bring the powers and duties of each into collision and conflict. The processes of each government seems likely to clash, a compromise should be made, if it can be, without a sacrifice of the rights of either. If the writ of personal replevin had been suffered to be delivered, it would have sustained to preserve the pecuniary rights of all persons, and by a peaceful decision of the courts, the alleged fugitive would have been restored to the marshal, or at least the bond would have been forfeited. The writ of personal replevin was enacted for the express purpose of preventing a case of this kind, and was intended to prevent a collision of the powers of our two governments, on this subject. The marshal, having in his power to bring the question of his bigger right to hold the man, notwithstanding the writ of replevin, to a judicial decision, seems to have been ill-advised, in opposing, assisted by a mob of New Hampshire men, armed with dirks and clubs, and the sheriff. Had the decision been against him in the State Court, he could have carried the question to the Supreme Court of the United States; and whether he or the claimant was in danger of suffering any wrong or loss, while a precedent would have been established, of great importance, instruction, and a desire to atone for the loss of Shadrach, seems to have overweighed all consideration for state rights and state dignity.

It appeared further in evidence, that a crimina warrant duly issued by a justice of the peace, on a complaint duly sworn to, charging said Sims with an assault and battery on a watch, was subsequently placed in the hand of Deputy Sheriff Riley, for service. In answer to the demand of the officer on this criminal process, the United States Marshal set up, not the fugitive slave process, but also a criminal warrant for obstructing the service of the United States process, which he received almost simultaneously with the first attempt to serve the criminal process of the State.

This criminal warrant of the United States, remained in the hands of the marshal from the 7th to the 11th instant, without having been returned or otherwise disposed of, he no longer holding any authority under the United States criminal process were out of the way, he should still hold the said Sims under the fugitive slave process, against the criminal warrant of the State. Accordingly, on the morning of 11th instant, without returning the criminal warrant of the United States, or bringing the prisoner before any magistrate for examination, he proceeded to remove the said Sims, under the guard of an armed body of the Boston police, out of the jurisdiction of the Commonwealth.

That the United States criminal warrant, in the hands of the marshal, would have justified his holding Sims against the criminal warrant of the State, is such reasonable inference as might, under the circumstances of the case, have been necessary for carrying him before some United States authority, that he might be discharged, bailed or committed, for trial, in the United States Circuit Court, if the United States as a cover to enable the claimant of a fugitive slave to carry him out of the Commonwealth, with crime against the laws of the State, or a pretence of a resort to such process, was a gross contempt of State sovereignty.

That such use has been made of the United States criminal process, appeared to be not justifiable to the committee. Indeed, the commissioner who issued it, seemed to justify, in his examination before the committee, such use thereof, as an offset to what he chose to term a resistance of the State. He therefore made the examination evinced an utter contempt for the Legislature, constitution and laws of the State. Beyond the control of the State, and of the City of Boston, and of its officers, he condescended to give advice and administer rebuke, while the information desired was withheld, or reluctantly yielded amid a multitude of verbose, declamatory and insulting remarks.

The criminal process of the State was in due form under oath, and was issued against a person who confessed that he had committed a high crime against the laws of the State. The efforts made to serve it prove that it was issued in good faith. Indeed, there is no way by which the criminal warrant of the State can be served but through all purposes. They must be served, returned and finally disposed of by judicial authority.

There can be no doubt that a State criminal process against a fugitive from labor, serves the ends of justice and of the State. We are confirmed in this by the opinion of the attorney general of the Commonwealth hereto annexed. But if the United States Marshal had any right in relation to this process, he might at once have obtained a judicial decision upon it, by allowing Sims to be arrested on the State process, and then suing out a writ of habeas corpus, and bringing the United States Court to test the question. But instead of this, at the risk of collision with the authorities of the State, he prevented the service of it by calling in the whole police force of the City of Boston, and the aid of a regiment of militia called out by the mayor of the city of Boston in readiness to assist Sims.

It would have been impossible for the United States Marshal thus successfully, to have resisted the law of the State, without the assistance of the municipal authorities of Boston, and the countenance and support of a numerous, wealthy, and powerful body of the citizens. It is in evidence that fifteen hundred of the most wealthy and respectable citizens, merchants, manufacturers, and others volunteered their services to aid the Marshal on this occasion. A proper reverence for the laws of the State is so universal in this part of the Union. Both should be preserve as much as possible for mutual purposes. But the criminal law of the State which is a higher law than the Fugitive Slave Law, should not be contemned and defeated by the authorities of the municipal authorities of Boston, and the countenance and support of a numerous, wealthy, and powerful body of the citizens. It is in evidence that fifteen hundred of the most wealthy and respectable citizens, merchants, manufacturers, and others volunteered their services to aid the Marshal on this occasion. A proper reverence for the laws of the State is so universal in this part of the Union. Both should be preserve as much as possible for mutual purposes. They must be served, returned and finally disposed of by judicial authority.

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National Anti-Slavery Standard.

Without Concealment.... Without Compromise.

NEW YORK, THURSDAY, MAY 15, 1851.

New England Anti-Slavery Convention.

THE New England Anti-Slavery Convention will be held, as usual, in Boston, during the anniversary week, commencing on TUESDAY, May 27th, at 10 o'clk. A. M., and continuing in session three days. To it are summoned as many of the free spirits of the times as can possibly find their way to the city, whose, degraded and fallen through selfishness, cowardice and inhumanity, greatly needs their presence to shame it into decency, and enable it to stand erect as in the times that tried men's souls. The Slave Power is struggling desperately, and every one who claims to belong to the 'encramented host' of Liberty is expected to be at his post, fully equipped for service.

There will be a strong array of able and eloquent advocates of Freedom on the occasion.

By order of the Board of Managers of the Massachusetts Anti-Slavery Society.

FRANCIS JACKSON, *President.*
EDMUND QUINCY, *Secretary.*

SEVENTEENTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The Seventeenth Annual Meeting of the American Anti-Slavery Society was held in the City of Syracuse (N. Y.), on Wednesday, May 7, 1851. The Society assembled in the City Hall, at 10 A. M., and was called to order by the President, WILLIAM LLOYD GARRISON, of Massachusetts.

In the absence of the Secretaries, Samuel May, Jr., of Massachusetts, and James W. Walker, of Ohio, were appointed Secretaries *pro tem.*

The President read extracts from Scripture, strikingly appropriate to the circumstances of the American people.

REV. MR. RAYMOND, of the Baptist Church in Syracuse, offered a very fervent prayer.

The meeting united in singing the hymn written by Maria Weston Chapman—

"The memory of the faithful dead
Be on their children's hearts this day."

The President then stated the cause and circumstances of our assembling in Syracuse at this time.

Rev. S. J. May, of Syracuse, read the Declaration of Sentiments adopted by the American Anti-Slavery Society in December, 1833.

GERRIT SMITH, Esq., of Peterboro', N. Y., welcomed the Society and its members to Central New York, in a speech of the greatest cordiality, and then presented the following resolution, to be acted upon, not by the Society as such, nor by the whole body of persons present, but particularly by those resident in Central New York:

Resolved, That the Abolitionists of Central New York do most heartily welcome the presence among them of the American Anti-Slavery Society, and do most gladly avail themselves of this occasion to express their fullest confidence in the integrity, devotion and usefulness of that Society, and to tender to it their fellowship and co-operation.

Rev. Mr. MAY, of Syracuse, added, on the part of many of the people of Syracuse, a hearty welcome to the City of Syracuse.

The resolution of Mr. Smith was then put and adopted unanimously and enthusiastically.

GEORGE W. PUTNAM, of Lynn, Massachusetts, recited a Poem, written with reference to the exclusion of the American Anti-Slavery Society from the City of New York.

SAMUEL BROOKE of Ohio, SAMUEL J. MAY and CHARLES A. WHEATON of Syracuse, were appointed a Committee of Finance.

Another hymn was sung, and the Society adjourned to 2 o'clock, P. M.

WEDNESDAY AFTERNOON.

The Society re-assembled at the City Hall, when the President, on motion, nominated the following persons as a Committee on the Nomination of Officers: Edmund Quincy, of Massachusetts; Thomas Whitson, of Pennsylvania; Parker Pillsbury, of New Hampshire; Lydia Mott and George Doughty, of New York; and Father Ann Lukens and Abraham Brooke, of Ohio. And they were chosen.

The following persons were nominated by the Chair, and accepted by the Society, as a Committee of Business: Samuel J. May, George Thompson, Abby Kelley Foster, James Miller McKim, Francis Jackson, James W. Walker, James Mott.

FRANCIS JACKSON, Treasurer of the Society, presented his Annual Statement of the Finances of the Society, audited by James S. Gibbons, Auditor of the Society, showing a balance in the treasury of $1630 42.

Voted, To accept the Report.

The hymn of John Pierpont was then sung:

"Quench, righteous God, the thirst
Which Congo's sons has curst."

The Business Committee, by its Chairman, reported the following resolutions:

Resolved that this Society gladly improves the first opportunity which has occurred, since his arrival in this country, officially to express to Geo. Thompson, of England, the high gratification it feels at his visit to these shores, after an absence of fifteen years—its profound gratitude for his unwearied, efficient and disinterested efforts to aid in the cause of impartial liberty and universal emancipation during that protracted period, to say nothing of his earlier labors—its exalted appreciation of the incorruptible fidelity and moral heroism, which he has uniformly displayed, on both sides of the Atlantic, in trampling beneath his feet all considerations of his personal safety, pecuniary emolument, worldly, and popular acclaim, in his advocacy of the principles of eternal justice—and its warmest aspirations for the preservation of his invaluable life, and the welfare and happiness of his beloved family. That while this Society feels deeply ashamed in view of the treatment he has publicly received in one or two instances, it is filled with inexpressible pleasure at the enthusiastic reception which has been extended to him from the Atlantic to the Lakes, by crowded assemblies, in cases too numerous to be detailed, as well as at the irresistible effects of his eloquent appeals to the hearts and consciences of the people.

Resolved, That, as the honored representative of the laboring classes of Great Britain in Parliament assembled, and the fearless advocate of all measures of radical reform, George Thompson deserves to be welcomed with open arms on this side of the Atlantic, by all who profess to abhor injustice and tyranny, and that, although events of the highest importance have occurred, to cause the protraction of his stay in this country beyond the period at first fixed for the duration of his visit, this Society cannot but believe that the generous constituency represented by George Thompson, having respect to the influence of his labors in the United States upon the cause of Liberty throughout the world, will justify and approve of his departure from his original purpose, and estimate aright the value of his exertions in behalf of human freedom in this land.

Resolved, That this Society would tender to the true-hearted Abolitionists of the United Kingdom of Great Britain and Ireland, as well as to those who are in the British Possessions on this Continent, their warmest gratitude for their co-operation in the great work of emancipation—for their generous hospitality to the Fugitive Americans who have found an asylum on their shores—for their continued and liberal benefactions in various forms to the funds of this Society, and for every expression of their sympathy and good will; and would respectfully but earnestly entreat them to adopt such measures as may be calculated to render the assembling of nations, at the World's Fair, an occasion for advancing the cause of the Abolition of Slavery throughout the world.

These resolutions were supported, in able and pithy speeches, by Edmund Quincy, Frederick Douglass, and John C. Gray, and were then adopted unanimously.

GEORGE THOMPSON, Esq., came forward, and was received with acclamation. He spoke at some length, with great eloquence.

Adjourned to 7 o'clock, P. M.

WEDNESDAY EVENING.

The Society re-assembled at the hour of adjournment, and the meeting was opened by the singing of an Anti-Slavery piece, by four voices.

The following resolution was reported from the Business Committee:

Resolved, That our controversy is with the existence of Slavery itself on the American Soil; that we intend to discuss the question of limitation, modification, or gradual removal; that nothing is gained, but very much is lost, by attempting to conciliate its demon-spirit by evasion, procrastination, or compromise; that to talk of resisting its aggressions, or holding it in check, while tolerating it as a system, is a most lamentable delusion; that any religious or political alliance with it is sinful and suicidal—"a covenant with Death and an agreement with Hell;" and that the only standard under which the friends of freedom can either consistently or successfully rally is that which bears the inscription, "No Union with Slaveholders."

The resolution was discussed by James W. Walker, of Ohio, Henry C. Wright, and Wm. Lloyd Garrison—Edmund Quincy, one of the Vice Presidents, being in the Chair. The discussion was listened to, by a very crowded audience, with the closest attention.

GEORGE THOMPSON, being repeatedly called for, at length came forward, and spoke in a strain of the greatest eloquence for above half an hour.

Adjourned to Thursday, 10 A. M.

THURSDAY.

The Society met again in the City Hall, and was called to order by the President at 10 1-2 o'clock.

Prayer was offered by Rev. Linden King, of Owego, and a hymn was sung.

Rev. S. J. May called attention to the cases of several fugitive slaves, now in Syracuse; and Rev. Mr. Pinney gave some interesting information about one of these slaves and his family, which was born to him in the North.

J. M. M'KIM gave an account of the case of the alleged slave Euphemia Williams, now obliged to fly from Philadelphia, after a residence of more than twenty years there.

Rev. Mr. RITCHIE, of Otsego, N. Y., spoke of the necessities of the school at DRESDEN, Canada West. Some discussion arose upon the condition and claims of this school, in which Messrs. Frederick Douglass, S. J. May, Mr. Newman, of Canada, and others participated.

H. C. WRIGHT objected to the discussion as irrelevant; the business of the Society being solely to act for the overthrow of the whole accursed system, which makes fugitives from American despotism and Slavery possible and necessary.

S. J. May moved that a Committee be raised, whose duty it shall be to investigate the claims of the schools in Canada, for the benefit of the colored population, and make a public report thereafter. Abby Kelley Foster moved to amend, by including the several colored schools in Michigan and elsewhere, in the proposed investigation. The amendment was accepted by the author of the original motion, which then was unanimously adopted.

The 4th resolution then was taken up, and was sustained by Parker Pillsbury.

Adjourned to the afternoon.

THURSDAY AFTERNOON.

The Society re-assembled according to adjournment.

On motion, Voted, To lay other business on the table, and take up the question of the finances of the Society.

ABRAHAM BROOKE, of Ohio, Abby Kelley Foster, of Massachusetts, and Charles S. S. Griffing, of Ohio, were added to the Finance Committee.

The question of pecuniary contributions to the Society was discussed by Abby Kelley Foster, Wm. Lloyd Garrison, and John C. Cluer.

MR. GARRISON read the following letter from a gentleman from New York City, which, on motion of Mr. Pillsbury, it was voted to publish with the proceedings of the meeting:

NEW YORK, May 3d, 1851.

WM. LLOYD GARRISON—*Dear Sir:* While concurring in the wisdom of the Executive Committee of the American Anti-Slavery Society in deciding to hold their approaching anniversary at Syracuse (as previous year, still, as a resident of New York, I feel ashamed that in this great city no place can be found for the uncompromising advocate of Freedom.

Should the slaveholder or his abettor choose to descant on the beauties of Slavery there would be no lack of place or opportunity. Should he even propose to reduce to practice his boasted principles, doubtless he would have a gracious hearing; but for that system to be assailed with the whole armory of truth and with the earnestness of conviction, is quite another thing.—Well, let this great city remain under the care of the 'Union Safety Committee' on the one hand and Captain Rynders on the other, till their own hideous, nothing-ness, shall make them ashamed. I am thankful that she is surrounded by a country to which she cannot give law, even in her own State; and I admire the wisdom of falling back upon the yeomanry of the country in this time of our country's peril, and of bringing forward a power, now lying almost dormant, to act not only against the system of Slavery, but to show to a degenerate people that however false to the spirit of liberty the denizens of a commercial city may be, yet there are millions in the country whose hearts beat true to it.

But my main object in troubling you with this communication, is to propose through you to the friends of the slave, that, in consideration of the crisis that the Slave Power has brought upon us and the urgent necessity for meeting it manfully, those of us having the ability to do it just double our donations to the American Anti-Slavery Society, with the understanding that they bring back the field the best consecrated talent they can command.

I know it is but little comparatively that we whose time is occupied in business can do, but while our brethren, more favored than we, are pleading the cause of the dumb let us who can show by our works that we appreciate their labors and are willing to strengthen their hands. Though in humble circumstances, yet having ability to labor and favored with small means, in view of the perils with which we are surrounded and the necessity of the most rigorous action, I propose to place at the disposal of the American Anti-Slavery Society during the present year two hundred dollars payable quarterly in fifty dollars each, and if that champion of freedom, George Thompson, will consent to labor for the slave in this country during the present year then I propose to pay one hundred dollars towards furnishing him with a suitable salary for his eminent services, which I am confident to labor but part of a year then to pay in the same proportion.

Yours, truly,
LAUREN WETMORE.

No. 17 Platt st.

J. M. M'KIM, of Philadelphia, announced the contribution to the Society's treasury of one hundred francs from M. Victor Schœlcher, of Paris, an eminent French gentleman, and representative in the French Chamber of Deputies of the island of Guadaloupe. The Finance Committee subsequently announced that about eight hundred dollars had been raised by contributions and pledges.

MR. MONTGOMERY, of England, made a few remarks to the Society, admonishing them in their efforts to make others free not to forget to become free themselves, through the Son of God.

W. L. GARRISON replied to the remarks of Mr. Montgomery.

MRS. M'KIM of Philadelphia, by the urgent request of several friends, sang, in a touching manner, the piece (written by Mrs. Baily of Cincinnati, and founded on fact,) "The Blind Slave Boy."

WILLIAM H. BURLEIGH asked leave to make, thus publicly, a pledge of pecuniary aid to the Society, and wished at the same time to withdraw from that position of opposition to the American Anti-Slavery Society, which he had stood in.

Adjourned to 7 1-2 o'clock.

THURSDAY EVENING.

The Society met according to adjournment, the President in the Chair.

EDMUND QUINCY, of Massachusetts, addressed the meeting in a very clear and cogent speech in support of the doctrine of the 4th Resolution.

The Business Committee reported the following Resolutions:

Resolved, That as for the Fugitive Slave Law, we execrate it, we spit upon it, we trample it under our feet.

Resolved, That they who have slaves to catch, may catch them—if they can; but, by the help of God, we will baffle the slave-hunter whenever or wherever he makes his appearance among us, and give succor to the flying fugitive, in defiance of all Presidential proclamations and Governmental penalties.

GERRIT SMITH, Esq., spoke briefly, mainly with reference to Mr. Thompson, and the absurd charges made against him by his enemies.

GEORGE THOMPSON, of England, closed the evening meeting with one of his most powerful and faithful speeches.

After which, the audience united in singing

"Come all, who claim the freeman's name,"—

and an adjournment was had to Friday morning, 9 o'clock.

FRIDAY.

The Society re-assembled in the City Hall, the President in the Chair. The hymn, written by Eliza Lee Follen, was sung,—

"What mean ye, that ye bruise and bind."

The Business Committee reported the following Resolutions.

Resolved, That whatever strength may be given to the slave system by the political arrangements of the country, these are as dustin the balance in comparison with the religious sanctions which are thrown around it by the pulpits, churches, and religious presses of the country; and that, until these sanctions are withdrawn, the cause of emancipation can hope for no speedy or peaceful termination.

Resolved, That the precise value of the current religion of this country—its real for God, its concern for the heathen in distant portions of the earth, its rites and ceremonies, its prayers and praises, its conversions and revivals, its Sabbaths and sanctuaries, its appointed feasts and solemn meetings—is seen in the brutal degradation and cruel treatment of three millions of the people, to whom marriage as a sacred relation is not allowed, from whom the Bible and the common school education are withheld, whose toil is under the lash and without compensation, in whose bodies and spirits, as in cattle, swine and cotton, an active commerce is carried on to an enormous extent, and whose chains are as galling and as firmly riveted on the "Lord's day," as they are on any other day.

Rev. S. J. MAY introduced the subject of the Anti-Slavery Journals, and the support which should be rendered to them; he submitted the following Resolutions:

Resolved, That we would urge upon the members and friends of the American Anti-Slavery Society, the necessity and duty of giving an efficient and increasing support to the Organ of the Society, the *National Anti-Slavery Standard*, as an able and uncompromising exponent of its principles and essential to the integrity and progress of the Anti-Slavery Movement.

Resolved, That the members and friends of this Society are earnestly requested to subscribe for the *Standard* at this time, if not already subscribers, and that those who are subscribers are urged to use their utmost efforts to extend its circulation in their neighborhoods.

The resolutions were advocated by Edmund Quincy, James Miller M'Kim, and others, and were adopted unanimously.

MR. M'KIM made a very interesting statement respecting Mienjah Williams, claimed as a slave, and recently pardoned out of the Pennsylvania State Prison by the Governor.

Mr. M'KIM also spoke of the work doing in France, in behalf of the overthrow of Slavery in America, by M. Schœlcher, the gentleman already referred to, and who is also the editor of an able journal called "La Semaine," in which Anti-Slavery sentiments are freely promulgated.

The Resolutions on the Churches and the current religion came up for discussion, and were supported by William Goodell, of New York, William Wilson, of Pennsylvania, and Rev. Lyndon King.

EDMUND QUINCY, from the Committee on Nomination of officers, made a Report. That Report was accepted, and the following, named therein, elected officers for the current year:

President—WILLIAM LLOYD GARRISON.

Vice Presidents—Peter Libbey, Maine; Benjamin Comings, Sumner Lincoln, New Hampshire; Parien Davis, Vermont; Francis Jackson, Edmund Quincy, Massachusetts; Asa Fairbanks, Rhode Island; James B. Whitcomb, Connecticut; Samuel J. May, Thomas McClintock, Oliver Johnson, B. Fredman, New York; Robert Gerard M. Davis, Pennsylvania; George Atkinson, New Jersey; Thomas Garrett, Delaware; Thomas Donaldson, William Steadman, Ohio; David Wilson, Indiana; Thomas Chandler, Michigan; John Wichell, Illinois; James A. Sheild, Iowa; John B. Pierce, California.

Corresponding Secretary—Sydney Howard Gay.
Recording Secretary—Wendell Phillips.
Treasurer—Francis Jackson.
Managers—Newell A. Foster, Ruth Morrill, Maine; Luther Melendy, Parker Pillsbury, Amos Wood, New Hampshire; William P. Tildeu, Patten Davis, Vermont; Andrew Robeson, Amos Farnsworth, James N. Buffum, Bourne Spooner, Charles Lenox Remond, Jeremiah Church, Massachusetts; Daniel Gultbeth, Elizabeth B. Chace, Rhode Island; George Sharpe, Butler N. Strong, Luther Bartlett, Connecticut; Joseph Post, Laurens Wetmore, Mary Springstead, Isaac Post, Frederick Douglass, New York; Addison Conger, Andrew Evard, Jr., New Jersey; James M. McKim, Elijah Pennypacker, William H. Johnson, John P. Magill, Martin Freeman, Pennsylvania; David Gallamath, Elizabeth Irish, Abraham Allen, Ohio; Mary Ann Swain, Clarkson Puckett, Indiana.

Executive Committee—William Lloyd Garrison, Francis Jackson, Edmund Quincy, Maria Weston Chapman, Wendell Phillips, Anne Warren Weston, Sydney Howard Gay, Eliza Lee Follen, James Russell Lowell, Sarah Pugh, Charles F. Hovey, Samuel May, Jr.

On motion of E. Quincy, the Resolutions now before the meeting were laid on the table, and Mr. Quincy offered the following resolutions:

Resolved, That while we regard with abhorrence the inhuman purpose of the present Secession Movement in South Carolina, to sell, the greater security of Slavery, by cause it has proved that its leaders and constituent members are the only public men and the only political body in the country that display a courageous determination to maintain what they esteem to be their rights in the face of tremendous odds, and that while we detest their object, we cannot but admire their spirit.

Resolved, That odious as has been the governing principle of South Carolina, for the last twenty years, we cannot withhold from her the praise justly due to her consistent maintenance of the great cardinal doctrine of the Right of Secession by the single State; a doctrine vital to Liberty, and the only safeguard of the several Sovereignties from the tyranny of a crushing Centralization.

The question was taken, and the Resolutions were adopted.

E. QUINCY also introduced a Resolution which he had unintentionally omitted to introduce before, recommendatory of *The Liberator, Pennsylvania Freeman, Ohio Bugle, and North Star* to the support of Anti-Slavery people.

This Resolution elicited considerable discussion, in the course of which F. Douglass said his views, as to the pro-slavery character of the United States Constitution, had undergone a radical change within a few months.

Mr. QUINCY withdrew the Resolution.

Adjourned to 2 P. M.

FRIDAY AFTERNOON.

Society called to order, by S. J. May, one of the Vice Presidents.

A resolution was offered, respecting the place of holding future anniversaries of this Society. It was spoken to by Abraham Brooke, and others. Some amendments were suggested, but no action was taken, at this time.

SAMUEL MAY, JR., asked leave to call the Society's attention to a statement he had just seen, in a report of this Society's doings, in *The New York Herald*, that the city government of Syracuse had refused to grant the use of the City Hall, for the Annual Meeting of the American Anti-Slavery Society, until two influential citizens of the place had given $10,000 bonds, to make good any damages that might be done to it. The same statement, he had been informed, has also been put forth in the Albany *State Register*, Mr. Pillsbury's special organ in New York State. He asked for information on the subject, not however, because he himself gave the least credence to the statement in the *Herald*.

Rev. Mr. MAY, of Syracuse, said the statement in the *N. Y. Herald*, and Albany *Register*, was utterly, yea grossly false. He gave a brief statement of the circumstances, in no way unusual, of obtaining the hall. The Mayor had manifested a determination to preserve order and maintain the freedom of speech, in the Meeting of this Society in Syracuse.

S. J. MAY, wished only to say further, in reference to the subject, that a reporter for the *N. Y. Herald* has been present in our meeting from the first, and is here now; he has received from this Society and its officers, every courtesy he could desire, as he will not deny; and he [Mr. May] now called upon that reporter to tell us if he was the author of that statement, and if so, what his authority for it was.

The Reporter said he was not the author of the statement.

The resolutions before the Society were then taken up and a discussion arose, in which Henry C. Wright, William H. Burleigh, Mr. Pryne, W. L. Garrison, F. Douglass, William Goodell, Thomas Whitson, and others took part.

Adjourned to 7 1-2 o'clock, P. M.

FRIDAY EVENING.

The Society met at the time appointed, the President in the chair.

The following persons were nominated by the Chair, and elected a Committee to make the inquiries as to the relations between Canada and the United States provided for in a foregoing resolution. Rev. Samuel J. May, of Syracuse; James Miller McKim, of Philadelphia; Isaac T. Hopper, of New York; Frederick Douglass, of Rochester; William Steadman, of Randolph; Ohio, and George Curtis of Utica.

The song "Come, join the Abolitionists," was then sung in fine style.

The following resolution was offered and adopted:

Resolved, That it be recommended to the Executive Committee of this Society, that its Anniversaries be appointed no longer in any one city or place, but held at those places in any State where, in the judgment of the Committee, the interests and objects of the Society, and the cause generally requested to be best subserved; and we also suggest that Ohio may be the most suitable State for the Annual Meeting for the year 1852.

Rev. Mr. MAY, of Syracuse, read the following letter addressed to him by the Secretary of the Canada Anti-Slavery Society; on his motion, it was voted that it be published with the proceedings of this Annual Meeting:

TORONTO, May 5th, 1851.

Rev. and Dear Sir: In consequence of a wish which you expressed, when in Toronto, that the Anti-Slavery Society of Canada should send a delegation to the Annual Meeting of the American Anti-Slavery Society, at Syracuse, on the 7th instant. It was resolved by the Committee that the same gentleman who would be appointed to visit the N. Y. Meeting should also visit you. Previous, however, to the receipt of your official letter of 25th ult, urging the attendance of as many of our Society as could conveniently attend, some time at your Meeting, a note was received from New York, testifying an error into which the Secretary had fallen regarding the date of their Anniversary. This considerably derranged our plans, and, I regret to add, has put it out of the power of the committee to comply with your kind request. Two of the delegates—the Rev. W. Metcure and P. Brown, Esq.,—who had business engagements to attend to on the days of your meeting, had intended to follow Dr. Willis, who proposed to remain at Syracuse until the week of the New York Anniversary. When the change of time from the 13th to the 6th of May was intimated, the original intentions of the delegates were frustrated, and a new, though unsatisfactory, arrangement was determined on; Dr. Willis going on to New York, and leaving it with the Committee to supply the places of the other gentlemen, whose previous engagements precluded them the pleasure of meeting you and your associates at the appointed time. I am sorry to say that we have been unsuccessful in our endeavors to procure other substitutes, though, in the expectation of finding such, I have deferred writing till the latest moment. This we regret the more, as it prevents us, as you express it, from so fully knowing what are the intentions, and when the spirit of Garrison Abolitionists, as some of us could have wished. I may state, however, for us as a whole our Committee do not wish to know any party in the United States by its peculiar and distinctive features and creeds. They would rather join all parties as fellow laborers in the great cause of universal freedom—the abolishing and demoralizing system of Slavery which has given effect to a strength in the hearts of so large a portion of the people of the South, and which is shedding such baneful influences throughout the wide extent of the land. The atrocious Fugitive Slave Bill, which we believe to be an audacious violation of the first principles of civil liberty, the common law—the Constitution of the United States and the law of God, which has given effect to hatred of all differences and drawing closer the bonds, which should ever unite brethren engaged in such a noble—such a sacred warfare. You say that the condition of your country is deplorable. We agree with you. It is surely an unparalleled spectacle which American citizens are at this moment exhibiting to the civilized world. To hear distinguished politicians boasting of the Fugitive Slave Bill, and saying that they can go along with it to the 'fullest extent' is deplorable; but how much more *deplorable* is it to hear a professed expounder of the word of God say of such legislation, 'Posterity, by cause it has proved that its leaders and constituent members are the only public men and the only political body in the country that display a courageous determination to maintain what they esteem to be their rights in the face of tremendous odds, and that while we detest their object, we cannot but admire their spirit.

Resolved, That odious as has been the governing principle of South Carolina, for the last twenty years, we cannot withhold from her the praise justly due to her consistent maintenance of the great cardinal doctrine of the Right of Secession by the single State; a doctrine vital to Liberty, and the only safeguard of the several Sovereignties from the tyranny of a crushing Centralization.

'Be ours to shine in Freedom's cause,
As Christians may—as freemen can!
Still pouring on unwilling ears
That truth oppression only fears.'

Let us continue to sympathize with, and to the utmost of our abilities, seek to relieve its suffering victims.—Let us from faint nor grow weary in our labor of love; and pluck due time 'every yoke shall be broken and the oppressed be set free.'

Wishing you a pleasant and very successful meeting,

I remain, Rev. and Dear Sir,
Respectfully and truly yours,
THOMAS HENNING.

REV. S. J. MAY, *Syracuse, N. Y.*

The Society was then addressed, in an eloquent and vivid speech, by Charles B. Redwick, Esq., of Syracuse, which was warmly applauded.

The Business Committee reported the following resolution:

Whereas, it is manifest from the recent proposals, enquiries, and debates in the Congress of the United States—from the laws, resolutions, and appropriations of various State Legislatures—from the proceedings of the last Anniversary Meeting of the American Colonization Society—as well as from many other circumstances and indications, that a new, gigantic and authoritative effort is about to be made, to effect the expulsion from these shores of the free colored population, and their transportation to the foreign and pestilential coast of Africa;—and whereas, this nefarious and cruel scheme of wholesale expatriation is based upon the hypocritical, inconsistent, and infidel pleas, that "*Christianity cannot do for them* (the free colored people) *here, what it will do for them in Africa?*" and that the injuries inflicted on Africa, are to be repaired, "*by sending back to their original country a race of men who have imbibed all the attributes of civilization, Christianity, and the arts?*"—

Resolved, That all of the dwellers upon the Continent of America, not being Aborigines, the colored people have the clearest and most sacred title to a secure and unmolested habitation.

That any proposition not emanating from the colored citizens of these States themselves, to colonize Africa through their expatriation, is an INSULT, & WRONG and an OUTRAGE, and ought to be resented as such by all just and generous persons.

That the spectacle of a nation, welcoming to this country immigrants from all nations and at once admitting them to the rights and advantages of citizenship—while it is devising and carrying into effect a plot for the abolitionist and banishment of the most deserving and meritorious of its own children, is a spectacle calculated to excite the sickening disgust of the whole civilized world, and should receive the unmitigated execration of every advocate of the principles of justice and the rights of humanity.

That the Colonization Society in its origin, its principles, its objects, its pretences, and its diversified modes of operation, is one of the meanest, most oppressive, and most pro-slavery conspiracies ever formed to accomplish an inhuman and diabolical purpose.

That the doctrines and views avowed and promulgated by the American Colonization Society, are unnatural, profane and blasphemous—at war with the principles of humanity, the facts of universal history, the declarations of Scripture, and the spirit of Jesus Christ, and are a bold and atheistical denial of the goodness, impartiality and power of God.

That the American A. S. Society, called into existence to vindicate the rights of the colored race upon this continent, and to exclaim the foul and blasphemous system of Slavery—could again record its deliberate condemnation of the American Colonization Society—every fresh development of whose spirit and design, proves it to be the friend and ally of Slavery, and the instrument of a proud, insolent and fiendish prejudice, the legitimate offspring of that system which has made American human beasts of three millions of God's children, created for "glory, honor, immortality, and eternal life."

On the subject of these resolutions, Frederick Douglass spoke with great humor and joke, for some length of time.

GEORGE THOMPSON, Esq., then made a noble speech in their support.

The chairman of the Finance Committee stated that, in addition to the sum collected for the Society, and already acknowledged (upwards of $800), a further sum of about $175, had been collected to defray the expenses of this meeting, viz: for the hall, attendance, advertising, reporting, &c.

WILLIAM GOODELL made sundry inquiries of Mr. Thompson, to which he replied.

C. B. REDWICK, Esq., vindicated his ground that severe language towards the slaveholder is wrong, and reflected upon Mr. Thompson.

W. L. GARRISON defended the expediency, rightfulness, and duty of the plainest language towards the slaveholder.

MR. THOMPSON maintained his position, and declared that he had not intended the least offence to Mr. Sedgwick.

REV. MR. RAYMOND made some general remarks, which were followed by remarks from James Mott, C. A. Wheaton, W. H. Burleigh and S. J. May.

SAMUEL MAY, JR., offered the following resolution:

Resolved, That we gratefully acknowledge, and would record our indebtedness to numerous citizens of Syracuse, for the hospitalities to which they have so generously made us welcome; and especially would we render our hearty thanks to the municipal authorities, for the readiness with which they have given us the use of their City Hall, and manifested their determination to maintain order and the freedom of speech in their city: their course, in all these respects, standing in strong, humble and honorable contrast with the cowardly and tyrannical conduct of the Mayor and government of the City of New York.

The Resolutions before the Society, not acted upon, were taken up and adopted, one by one.

The meeting was closed by the singing of a song, by two of the Misses. Edmondson, who were but lately saved from the terrible fate to which Slavery was at the point of consigning them. They sang most affectingly the song—

"The hounds are baying on my track,
O Christian, will you send me back,

The Doxology "From all who dwell below the skies," was sung, and the Society adjourned, *sine die.*

WM. LLOYD GARRISON, President.
SAMUEL MAY, JR.,
JAMES W. WALKER, } Assistant Secretaries.

MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY AT SYRACUSE

(PHONOGRAPHIC REPORT BY ROBERT BOWN.)

THE Seventeenth Anniversary of the American Anti-Slavery Society, was commenced on Wednesday last, May 7th, in the City Hall, Syracuse. The anniversaries of this Society, in former years, have been held in New York, but owing to the difficulty, indeed utter impossibility, of getting a suitable place in which the anniversary could be held in the latter city, it was decided to hold this anniversary in the city of Syracuse. Notwithstanding the inconveniences that attended the holding of the present anniversary, the attendance was the good, and fairly represented the Anti-Slavery feeling of the country. At ten o'clock the convention was called to order, by WILLIAM LLOYD GARRISON, Esq., President, who observed amongst many others, Gerrit Smith, Esq.; George Thompson, Esq., M. P.; Francis Jackson, Mass.; Edmund Quincy, Mass.; Parker Pillsbury, New Hampshire; Samuel J. May, New York; J. Miller McKim, Penn.; James W. Walker, Ohio; Abraham Brooke, Ohio; Henry C. Wright, Ohio; Frederick Douglass, New York; Abby Kelley Foster, Mass.; Lydia Mott, New York; Samuel May, Jr., Mass.; George W. Putnam, Mass.

Vocal prayer having been offered by Rev. Mr. Raymond, Syracuse; a hymn was sung by the whole meeting.

The PRESIDENT then rose and said: In the month of December, 1833, the friends of immediate and unconditional emancipation, were summoned to meet in convention at Philadelphia, for the purpose of putting forth to the world a declaration of sentiments respecting Slavery, and to form an American Anti-Slavery Society. That convention was held. A declaration of sentiments was adopted; and on that declaration as a basis for all future action, a national society was at that time organized. That society is the one whose anniversary we are here to celebrate. For 17 years, through much and vicissitude, through sunshine and storm,—very little sunshine and a good deal of storm,—this society has annually met at New York. This year we do not meet in the commercial emporium, but we are here, as you perceive, in Syracuse. (Cheers.) We are not permitted—yet, it has come to this that we are not permitted by a power greater than liberty in this land, greater than the Constitution of the country, and aspiring to be greater than the law of God,—we are not permitted to hold our anniversary in the great city of New York.

Not a meeting-house, not a hall, can be obtained in that city for this purpose. We present ourselves before the country and before the first time to the good people in this part of the Empire State. It seems very proper that we should make a clean breast of it at once, and tell you precisely *who* we are, and *what* we are, that you may decide for yourselves whether we are worthy of "bonds" or of "death." I therefore no upon one who has been early in the cause, and who has been most faithful, most unsparing, and most uncompromising; one whose name is appended to the declaration to which I have alluded—my worthy friend and coadjutor, Samuel J. May, to read that declaration.

MR. SAMUEL J. MAY then read the Declaration of the Philadelphia Convention.

MR. GARRISON then resumed: Such are the sentiments, the purposes, and the measures of the American Anti-Slavery Society. I trust from them, I believe, that society has never swerved in the least degree to this hour. Why then should not this society be very cordially welcomed; if not in the midst of Slavery at the South, at least all over our free North? Why is it that slaveholders, and slave-breeders, and slave-drivers must combine against us,—the friends of freedom—prudentially such, yes, the Christians of the free States are not one with this Society, and united for the purpose of abolishing Slavery? We utter no new doctrines,—we promulgate no new truths. There is nothing radical, nothing ultra, nothing fanatical in all that we aim at more than can be found in the declaration of American Independence, and in the Gospel of Jesus Christ. And, yet, as I remarked, at the outset, this society is not allowed to hold its regular anniversary in the great city of New York; a city with half a million of people;—a city swarming with churches built and dedicated to the worship of Almighty God, and to the honor of his Son, our common redeemer; a city with a city supplied with magnificent halls, and yet not one among all of them can be obtained for any amount of money, or on any other consideration, because the spirit of Slavery has entire mastery over the city; because they who are willing to allow this society to hold its meetings there, are overawed in the presence of a Slave Power which provokes that great city. It is not enough, it seems, for the slave power in the slave States to say to every man, "whoever undertakes to impeach me, or to say ought against me, shall die." You know that that is the case in the slave States. There are brave men and women too I know all over the free States; but is there the man or woman brave enough to go to the Mississippi, and there stand up and protest against Slavery in the name of humanity, and to recognize the slave as a brother man, and to arraign the slaveholder as a man stealer? I will not impeach the bravery of those who are here, or elsewhere, but I mean to say that whoever should do this, he is not a man or woman, that person would perish in the attempt. In all that vast extent of country there is no such thing as a *free* conscience, a *free* mind, a *free* speech. There are thousands of pulpits in the slave States, heterodox, and orthodox of all forms in religion, and yet there is not a single man filling any of those pulpits, who dares openly to remember those in bonds as bound with them. There are multitudes of churches in all the slave States naming the name of Christ, and yet among all these churches is there one that dares boldly and uncompromisingly to grapple with Slavery on the spot? If it should make the attempt, would it not perish? Such is our condition in the year 1851, as pertains to the Southern portion of the country, and to those associated with and interested in the slave power at the North. We here at the North are no longer to have any thought, any opinion, any freedom of speech, or the right peaceably to assemble together to discuss the great cause of liberty—at least it seems not in the great city of New York. We are no longer to be tolerated. We are asked what have we at the North to do with Slavery? In reply I will give the interrogatory and ask, "What has Slavery to do with us at the North?" We have at least the freedom of talking about liberty. If in the slave States we may not speak against Slavery, may we not among our own free institutions, lift our voices in favor of our free institutions and against Slavery. What has Slavery to do with us? Instead of this, we should, I think, be asked, "what have we not to do with Slavery?" The present week is the great anniversary week in the city of New York, at which all our great religious bodies come as unto Jerusalem in days of old, and talk about "what God has done for them," and to render their pledges upon the altar of Christianity, that they will be laid for God, and given to the cross and despise the shame. They are this day talking about those in heathen lands who have not the Gospel of Christ, who are deprived of the word of God, who are perishing by millions, and they claim to pity those lost and ruined ones, and to be willing to do anything for their salvation. Why is it that those religious gatherings are tolerated in the great city of New York, if the American Anti-Slavery Society cannot be tolerated. If they are doing the work of the Lord, which is a work of freedom, and if they do not compromise with oppression, how is it that they may meet securely and safely and popularly. All doors are open to them, and no one molests or makes them afraid. They are willing to be Christians only so far as they shall cost them nothing. They are willing to be Christians so far as it is fashionable. They are willing to make sacrifices in the cause of God only so far as they will not be called upon to part with anything. They are concerned for the heathen. Their professions are hollow and hypocritical; for if they do not think of the heathen within their own borders, under their own laws, who are deprived of all light and knowledge, if they will shake hands with those who make the heathen in the land, then I say that they only pretend to pity those afar off. It is an evidence of hollowness and of hypocrisy that calls for the rebuke of the Christian World. Ours has been stigmatized as an infidel movement. I wish to tell you that I just had an opportunity of judging by the declaration of sentiments which has been read. We are infidel undoubtedly in association; We are infidel to the devil—infidel to Slavery,—infidel to that power which is turning the rational creatures of God into mere merchandise; but we are loyal to God,—loyal to Liberty—loyal to the rights of man, and to every age of the world, and have been branded with such opprobrious names. Jesus

and his Apostles were not infidels in an evil sense; nor were the noble army of martyrs and confessors, nor were the noble army of reformers and pioneers, nor were the noble Luther and his associates infidels, although branded as such. So making ourselves out with them, we boldly say *we are not infidels*. Our cause is the cause which they advocated, and we claim to be animated, to some extent at least, by the spirit for which they were so nobly characterized. To this cause we have not summoned the vile, excepting they have come to hoot and hob us. The vile have no sympathy with us. We are yet thought so dangerous a body of men that we are to be mobbed by persons who are Synders and his crew in New York. The New York *Observer* has no affinity with *The Liberator* and its Anti-Slavery sentiments. This cause has no companionship with Bennett's New York *Herald*

No movement in this country is so patriotic as ours; indeed, any movement which ignores the cause of those in bonds must be unpatriotic. Slavery is the curse during the very existence of our country (cheers). Every hour renders it all the more difficult to solve the problem whether its salvation be possible. The deadliest enemies of the country cannot wish to put down agitation against Slavery; the worst enemies of slaveholders will cry let them alone, let them manage their slave system as they choose.

We are patriotic in the broadest and best sense of the word. We do love the land of our nativity. We love the slaveholders, as we love the slaves. We have no controversy with any man, as a *man*, any further in this struggle than he has been guilty of injustice to the slave. The Abolitionists are not animated by ill-will towards those who have enslaved their fellow men. God forbid! We have been buffetted and are willing to be spit upon, denounced, ostracized. We have suffered, some have laid down their lives as Christ laid down his, that oruel men may be brought to repentance. Because we wish to save and bless them, we take the position we have assumed. *They* misunderstand and hate us, and endeavor to destroy us. We wish to give them blessing for cursing, and do all we can to save them from the elements of destruction so fearfully combined in their atrocious slave system.

We disorganizers? How are we? *We* dangerous members of society? The noble friend who sits here (Gerrit Smith) a *dangerous member of the community!* (Applause.) The dear brother who sits here, Samuel J. May, a *dangerous man!* (Applause.) They say that it is hardly safe to trust him abroad! And so I might go on to the end of the category. We are so ridiculous and dangerous! Why, the Abolitionists are the only law-abiding people in this country—the only orderly people in this country (applause). We do not get up mobs; it is *they* who say that *we* are disorderly that get up mobs. We do not say men shall not be heard because they differ from us; we say let them all be heard, *yet the more because they differ from us* (cheers). On the Anti-Slavery platform we would ever welcome the slaveholder, and the slave breeder, as well as the Abolitionist and the friend of the slave We gag nobody; we say, let truth and error meet; whoever knew truth to be worsted in the encounter (hear, hear). We are for free speech for *all*; and we claim to be the right party for *all*; and we claim that we are determined, as far as lies in our power, that if the slaveholder should come amongst us, he shall be permitted to speak and plead his own cause.

Henry Clay, because, a short time since, in Boston, a person arrested as a fugitive slave was released from the grasp of the kidnapper and removed to Canada, in his place in the U. S. Senate, denounced the proceeding and spoke of the violent interference of the government of our Union, that the laws of the land must be strictly obeyed and enforced; and yet, in that very speech, affecting to reproach us with a violation of the laws, he could express his satisfaction at the mobbing of our noble friend (pointing to George Thompson). Lewis Cass, on that very occasion, expressed his satisfaction at the violation of the laws of our land was amongst the things most to be reproached in this world, even *he* could express immense satisfaction that our friend was not permitted to open his lips by a lawless mob in Springfield At our last Annual Meeting in New York, we had the mob howling around us for the space of three days, so that nothing could be heard amidst the howling demonic voices (hear, hear). Sometimes they would give three cheers for Daniel Webster, who goes for *law and order!* (cheers). We had a famous row in Faneuil Hall not long since, for three whole hours—an hour longer than that at Ephesus (laughter); we were prevented from speaking by the friends of 'decency, law and order.' They were horrified at the idea of any dissatisfaction against the Fugitive Slave Bill, and so they raised wild and senseless outcries, and now and then gave three cheers for Daniel Webster, and for those 'who are the friends of law and order.'

Christ and his Apostles were, in their times, pronounced 'pestilent and seditious fellows.' Aye! 'seditious fellows,' going about turning the world upside down.' Were they 'pestilent and seditious fellows?' We say not. They were 'the law-abiding' portion; and Pilate and Caiphas, and the priests and people who cried 'crucify him,' they were the law breakers, the anarchical at that time (cheers). Our revolutionary sires were lawless men, very lawless men, when they lived; and Bunker Hill was a very lawless affair; and the plains of Lexington and Concord presented an array of lawless men, and they were so regarded and treated at that time; but we, their descendants, think that they were the law-abiding people, faithful if not too faithful to liberty, in opposition to tyranny in the name of law attempting to take from them the rights (applause).

Now, we are driven out from New York; we are compelled to make our appeal to the interior. We come from the great commercial emporium to the City of Syracuse. Thank God, large as is the *City* of New York, *it* is not the State of New York! (Applause.) Thank God, wealthy and mighty as is the City of New York, it is powerless as against the Empire State (cheers). We have had no doubt how we should be received in these regions, and that here at least is a determination that shall be that the right of free speech, come what may [loud cheers], and that the right of the people to assemble together shall not be invaded here [renewed applause].

Fellow citizens, we do not stand here as a Society to be endorsed by you; the question is not *how* we are to abolitionize Slavery, but here we stand as citizens and men of North [hear, hear]. The first great question to be settled is not how Slavery is to be abolished, but whether we shall have a podlock put upon our lips; and the reception you give us will be on that broad issue. We ask no more at your hands (cheers).

In Boston, we are shut out from Faneuil Hall; its doors are bolted and barred against liberty; chains have been put around our Faneuil Hall house, and the Tower rules the city. But we made our appeal from Boston to Worcester—from Faneuil Hall to the heart of the Commonwealth, and that heart proved that it was in the right place, and gave us a most enthusiastic welcome [loud cheers]. Now, people of Western New York and Syracuse, what do you say? Will you let us speak here? (Cries of 'yes, aye,' and immense applause.) Shall we say just what we think on the subject of Liberty and Slavery? Will you defend the right of speech? [Loud cheers.] I am sure that, in this matter, your hearts will be as the heart of one man; however you may differ on minor points, I know that the people of the North *never* will surrender the right of free speech [Enthusiastic applause].

And as for putting down this movement by violence, by any Presidential proclamations, or otherwise, the attempt is not only absurd, but it is *impious*. What is it that terrifies this nation? It is not man: man is puny. It is God, by His spirit moving upon the waters of public opinion—calling this nation to account for its great iniquity, and the tyrants and their abettors tremble, and well they may.

Can we doubt what will be the result of all this? The sooner or later the triumph, the Jubilee is to come. The songs of the redeemed, like the voices of many waters, are to go up thundering heavenward [applause].

I long to see that day, for the sake of so large a portion of our countrymen who are enslaved, as well as for the sake of their enslavers. I want them to see how much better it is to love the living God than to how to the idols, and worship Satan as God. Nothing can stop this movement. Its glorious days are yet to come. It is true that, by cunning and lying, they stole poor Sims from Boston, the other day; after that came *Sumner* [enthusiastic cheers]. That is only the first drop of the coming shower. Put down this cause! They will never bind down the spirit of Freedom; it will go on, and ultimately it must triumph. [loud cheers].

GERRIT SMITH, who was on rising received with great and continued applause, said.—Mr President, before you proceed to the regular business of the Convention, I wish to offer a Resolution. It will be seen that that Resolution is not to be passed upon by your Society, nor by this whole meeting, but only by such persons in or to reside in Central New York, and are Abolitionists of Central New York.

I will not express to you, sir, all the pleasure I feel in this visit of the American Anti-Slavery Society to the city of Syracuse. I hope that you and your associates will have cause to be at home amongst us. I hope you will feel that you are at home amongst us. Most of us are strangers to you, though you are not strangers to us. We have long known you, though we have not before, at least many of us, seen your faces, or heard your voices, still, I say, we have long known you. We have known you from the productions of your pens, from the numerous reports of your works of faith and your labors of love. We recognize *you*, sir, and your noble associates as the pioneers of our great and glorious and blessed Anti-Slavery Cause. And not only this, sir, but we recognize you as having well followed up what Wilberforce and others have well begun. We have to say, and I lament the necessity, to some Abolitionists, "ye did run well." We can say this of *you*; but we can add, and "ye did continue to run well." [Loud cheers.] I hope, sir, that you will feel yourselves at home amongst us. We welcome you from the very heart of our city. We welcome you to the city of Syracuse in the name of free discussion. I welcome you to this city of free discussion. You have referred in your remarks, to the outrage on the right of free speech which the City of New York has been guilty of. Honorably, gloriously does the rising city of Syracuse contrast with the general city of New York. [Cheers.]

It is quite too late in the day for the people to array themselves against free speech and yet proper. [Loud cheers] It is quite too late, in the afternoon of the 19th century, for any city, for any people to trample upon the right of free speech, and yet retain good name. You have well said in the call of this meeting, that the City is left to inherit infamy. Historical infamy awaits that city, in that it has trampled on the great and sacred right of free discussion. What! sir, a people deny the right of free speech? The people that will do that wrong are to be remembered among the dooomed enemies of both God and man. [Cheers. And, I add, they will be remembered as the enemies of the right of free speech, consent to be debased, to debase themselves, consent to be unmanned, consent to unman themselves. Yes, sir, we welcome you to the city of Syracuse. We welcome you to Central New York. We welcome you to our homes. We welcome you to our hearts. And not only is this an American Anti-Slavery Society that we welcome,—we welcome also George Thompson. [Immense cheering.] For being a *foreigner*, he is not, perhaps, technically a member of the *American* Anti-Slavery Society. I know that he is substantially such, for I know that his heart is in the fullest sympathy with your principles and the spirit of your measures. We welcome him, and are glad to see him again. We shall be glad to come once more under the fascinations of his eloquence. We shall be glad to hang once more upon those lips, all of whose utterances are consecrated to Truth and Freedom [Cheers.] We welcome you, and we beg you to speak out freely, not to be yet silenced by any conditional promises. Tell us of our errors that we may correct them; for we Abolitionists of Central New York have our errors. We are willing to receive light into our minds from any source whatever. Our hearts are open to the influence of truth, from whomsoever it comes. We pray God, not to us freely; we shall receive it in all the affectionateness of our hearts, whatever you may say to us.—[Cheers.] Joy, then, to you, Wm. Lloyd Garrison; to you, George Thompson; to you, Edmund Quincy; to you, Henry C. Wright; to you, Francis Jackson; to you Samuel May, Jr.; to you, George W. Putnam; to Frederick Douglass and the noble men and women associated with you. We welcome you. We desire to tender to you the hand of fellowship, we pledge you our co-operation.

Now, sir, having made these remarks, I will read to you the Resolution of which I spoke. The Resolution is the Resolution to be offered by those Abolitionists present who reside in Central New York, and who are accustomed to call that Central New York which is bounded on the one hand by Lake Ontario, and which extends 75 or 100 miles east of Syracuse, and as much west.

[Resolution, see official report.]

Rev. SAMUEL J. MAY, of Syracuse, next addressed the meeting, and was, on rising, greeted with applause He said: I ask leave to say a few words, standing as I do between the Abolitionists east and the Abolitionist of Central New York, though now perhaps a party to both. I thank Mr. Gerrit Smith for his generous reception of the American Anti-Slavery Society, in which I have been identified from the beginning. Coming from *him* the most distinguished philanthropist of New York, this welcome is peculiarly grateful. [Applause.] For one, I am more especially gratified by his generous words, because their are many in this community who may not have supposed that he and those who are known to be his friends are the most uncompromising Abolitionists have been, and are still, not so alienated from the New England Abolitionists but that he and they may co-operate with such men as Mr. Garrison, Wendell Phillips, Mrs. Abby K. Foster, Francis Jackson and others, that could be named in that glorious company. [Applause.] But, sir, I do assure you I have been kept to be otherwise since I have had the happiness of residing in this place. Soon after coming here I attended a meeting of the abolitionists of this region, known as the Liberty party. I was received by them with the utmost cordiality, and allowed to express my opinions whether they agreed or whether they differed from them, with the utmost freedom. I heard from them the most cordial expressions of regard for the American Anti-Slavery Society, however, we were known to differ from them in our *modus operandi*. As to an interest in the Anti-Slavery cause, I do not believe that it has ever been less in this region of Gerrit Smith and his fellow friends, than in ours. [Cheers.] They have differed from us on one or two points, that in times past seemed to us of no little importance, because they tended to shape a different course to that pursued by us; but if they have believed the Constitution of United States to be an Anti-Slavery document, it has been with the determination to make it [illegible] for the accomplishment of that for which by their interpretation they believed it to be designed, not less than we who believing the American Constitution to be a *pro-slavery* document have determined to do what we can to overturn it. Both they and we have aimed at the same result,—the overthrow of American Slavery, believing it to be the greatest curse of our country, as well as of our common humanity. I have felt no let or hindrance in meeting with those Abolitionists of Central New York, and have received from them many expressions of cordial regard, not for myself individually, but for the society with which I have been identified. [Applause.] I have heard in their meetings so many expressions of cordial regard for *you*, sir, [addressing Mr. Garrison] to whom my soul has been knit ever since I heard your first discourse on the subject of Slavery, I had heard so many expressions of cordial regard and so many proofs of it, that I felt I should be ashamed if I should not feel for you and for those who have been co-operating with you, not to long to see you better acquainted with one another. [Applause.] And I have rejoiced this day that I am permitted to witness what I have so ardently longed for.

Mr. Smith has welcomed you to Central New York. I welcome you again to the Central city of New York, my adopted home, Syracuse, the city of salt. (Applause.) A city not indeed so thoroughly seasoned with Anti-Slavery, as we hope to be ere long, yet seasoned with the American Anti-Slavery Society; but I will claim for this noble young city that we do appreciate and mean to maintain the liberty of speech. [Great Applause.] I do not believe that throughout our country there is any community in which there has been a more hearty and enthusiastic condemnation, and that too from men of all political parties, as well as of no political parties, of the infernal Fugitive Slave Law. [Great Cheers.] Scarcely had that law been passed, when this city was summoned by a call, signed by men of all political parties and of no political parties, and this hall was filled to its utmost capacity for two successive evenings, and our Mayor most gladly presided. I have heard of no more enthusiastic and general condemnation of that most accursed enactment from any part of the country. [Cheers.]

Sir, we have reason to be very ashamed. Men, who, years ago, opposed the Anti-Slavery cause, have been grieved to see that our country has became so terribly enslaved to the will of the slaveholder, as to have enacted such an infamous law as *that;* and have thought that it was indeed time to stand up for their *own rights* [Applause.] I do not say that we are all Anti-Slavery men yet, but I do say that we are *all for liberty of speech.* [Loud Cheers.] If there are men, who in their hearts wish to suppress it, that they may please their sovereign taskmasters, they hardly dare declare that wish amongst us. I know not that there are any such in this community, but if any such there be, I will not compromise my man until his own conduct condemns him. [Cheers.]

I welcome you to this hall, which has resounded again and again with Anti-Slavery sentiments, that would have done *your* heart good, could you have heard them. I welcome you to the city of Syracuse named after that city, which, in the beginning of the 19th century, when the only longed for a spot, on which he might stand, and for a fulcrum upon which he might put his lever to show its power. I believe, sir, that central New York is the place, I believe also that *liberty* of speech is the fulcrum, and that *truth* is the lever, by which the mountains mountains of Slavery will be overthrown. [Great Applause.] [The resolution which may be found in the official report, was then put to the meeting by Mr. Smith, and carried unanimously amidst the most enthusiastic cheering.]

WM. LLOYD GARRISON said I will not occupy your time by any expressions of grateful acknowledgement for the cordial welcome Mr. Smith has on your part extended to us. I will only say that if the act of driving out a society like this from the city of New York be one that must cover that city with historical infamy, then it follows, that the warm reception given us in this place will cover your city with historical renown. A poem on the circumstances attending the meeting of Syracuse instead of New York, was then recited by its author Mr. G. W. Putnam, after which the Convention adjourned until 2 o'clock P. M.

AFTERNOON SESSION.

At two o'clock precisely the President called the convention to order.

FRANCIS JACKSON Esq, the Treasurer of the Society read the Annual Report for the past year.

On motion to that effect the report was unanimously accepted.

Rev. S. J. May then moved the resolutions relating to Mr. Thompson, which may be found in the official report.

EDMUND QUINCY Esq. then rose to support the resolution and was received with general Applause. He said: I think it is hardly necessary that I should support the resolutions you have just heard read, so far as they relate to my excellent and honored friend upon my right. I think they form a very satisfactory speech in themselves; that they include the whole gist of the matter, and express the sense of every true hearted man on this side of the Atlantic. [Applause.]

There are many things, for which this nation prides itself; many qualities of mind, of heart, and of character which America seems to think peculiarly belonging to herself, and which American seem to consider as a manner of their nature, to which they have an inherent right, and with which no one else may interfere. I think that it is entitled to one characteristic, one to which it does not always lay claim, and that is to being the *most impudent nation* upon the face of the earth. We have heard of Milesian impudence, and of Gaseon assurance. Various nations, have by the predominance of this attribute in their character had attached to their names the quality of impudence, of assurance, of audacity; but I do not think that there ever was a nation that has so richly earned the character of impudence as the American nation.

Sir, this is the land of the cause of the press? The tone not only of the press, but that of the pulpit, the senate, of men in high places, with respect to the gentleman named in these resolutions, is that it is a case of foreign interference. That because a man has seen fit to come to this country to do as he has a perfect right, to express his opinions upon any matter, institutions, or whatever, that it is a case of foreign interference, that he is a man to be frowned down, and if he cannot be frowned down, he is to be hooted or pelted down.

Well, I should really like to know what our country would have been without "foreign interference?" What is the very possession of this country by the Anglo Saxon race, but a case of foreign interference?—When our Pilgrim fathers came to Plymouth, exchanged glass beads for broad acres, and drove out the inhabitants, what were they but interlopers, and what was it but a case of "foreign interference?" This country has been built up by the interference of foreigners, it has been modified our institutions, and the character of our population. It has been one continued course of foreign interference, and yet we have heard no complaint of this interference with our affairs until a foreigner appeared to point his finger at the plague spot of the American nation, that which has served to cradle for them the public gaze under the complicated folds of Church and State, before which she strives to conjure up the clouds and mists of prejudice so that we may not appear to the nations of the earth to be sick from the crown of the head to the sole of the foot. [Applause.]

Americans did not repel the interference of Polish Kosciusko the Scotchman Mercer, of the English Law and Sterling, or of the Frenchman Lafayette, in the struggle with the mother country! They welcomed them all, gave them commands in their army, welcomed any one who would dedicate his sword to the cause of freedom: men who, as Lafayette said to Thomas Clarkson, almost with his dying words, would have hung up their swords in the cause of America if they had dreamed that it was for the establishment and maintenance of American Slavery [applause].

There was no objection to these foreign interlopers, they were welcomed and lauded; and when the chief of them returned to this country after an absence of twenty years, with what a triumphal procession did he pass through the land, the nation's guest! And how had he earned that triumph? What had placed the laurel upon his brow, and sent the whole nation ashouting train after his chariot wheels? It was that he had done the very thing which now we complain of, in regard to a man who had *dared* to come and interfere with the domestic institutions of this country. Now, I must say that this is a very impudent nation (cheers), a nation that will make such a distinction as this.

My excellent friend here is not to blame in that he was born on the other side of the Atlantic,—at least I have heard him say that he did not think he was. (Laughter.) I am not to blame I am sure that I was born here, although in this respect I have more to be ashamed of than my excellent friend. (Applause.) I confess I am ashamed of my country. I do not think it any thing to brag of that I am an American. But God has placed me here, and I must take my place in the ranks, and perform the duty which the great Creator has assigned to me. If a friend chooses to come to assist me shall I refuse him? Why what and an abject and ridiculous notion is this, to shut the gate in the face of the best friends—in the face of those who comes to tell us of our sins, to warn us of our doom; who comes not with trumpet and sabre and drum, but only with the words of living truth, whose weapons are from the armory of God. [Applause.]

[The space which the verbatim report prepared by our reporter would occupy compels us to abridge the remaining portion of Mr. Quincy's admirable address.]

Mr. Quincy continued that the American nation was not very careful to avoid interference in the affairs of foreign nations. The whole history of European revolutions showed that America had been the first to countenance and support them. With regard to Austria and the Hungarian struggle America had been guilty of interference, and even Gen. Lewis Cass had recommended that the acquaintance of Austria should be cut, that the civilities of political position should be withheld. Just as if America were even worthy to unloose the shoes of Austria. Austria would honor America if it condescended to accept of her presence. [Applause.] In view of all these facts, and of that disposition to interfere, America had not much of a cass to make out against George Thompson. [Applause.]—Why should America have been disturbed by the arrival of Geo. Thompson? Why was this the storm of Nation cried out against it, and that Faneuil Hall spewed him out, and that in Springfield he was burned in effigy? He was happy to see, however, that he had met with a resurrection. [Loud Applause.] America with a population of twenty millions could not have been afraid of his man—they were afraid of the truth that he was about to utter: and there was nothing that a criminal dressed so much as to hear the truth told of him. Tell as many lies as you please of him and he will not complain. So was it with this nation. America feared the truth, not George Thompson. For these reasons did it appear that it was the most impudent nation on the face of the earth, as well as the most inconsistent.

FREDERICK DOUGLASS next addred the Convention. He said, I have snatched this opportunity to say a few words, because I fear that I shall not have an opportunity if we are permitted to discuss these resolutions long. I desire to say a word in commendation of merely of him whose presence here is its own commendation, but of the friends of humanity in England, to whom reference is made in the resolutions. I feel that, as Abolitionists, we are profoundly indebted to the Abolitionists of England, Ireland and Scotland, for the unmy effective assistance they have given us in our struggle against the system of American Slavery. In this connection I may remark that I am aware that there are a great many people in this country, good people too, who are averse to what they call foreign interference, and who affirm that the American people are capable of managing their own affairs, the whole question of Slavery; and that interference from abroad, moreover, tended to retard, rather than to hasten, success. They say that it is impudent and insolent for a foreigner, no way identified with our institutions, to interfere with those institutions, and that all such interference should be rebuked and must be a failure in every respect.

Now, I think that we, as a nation, have no right to claim exemption from criticism from abroad. I maintain we have no right to claim that this question of American Slavery is a question upon which and with which we have every thing to do, and no one else has anything to do. Slavery is not a local institution at all; it belongs to the whole human family [loud cheers]. We have three millions of people in this land utterly dead in the estimation of all our religious institutions; they are unknown to our Missionary, Tract, Bible or Temperance Societies, and their condition is never the subject of prayer. They are placed beyond the pale of all philanthropic movements in this country, excepting those Abolitionists who have identified themselves with them. The American nation has thrust upon the whole world the work of redressing the wrongs of these millions. If it is in bad taste for the foreigner to intermeddle with our institutions, Americans may thank themselves for this interference [loud cheers].

By casting out the blacks from the sympathies of this country, from their benevolent regards and from their institutions for the improvement of mankind, they have presented them to the world, civilized and savage, to take the first second place! Why, when Henry Clay's son was invited to this country by a larger number than ever before invited any man to this land. He was invited by 3,000,000 of people. There was no letter sent, there were no volunteer; the death-like silence throughout the South in regard to the groans and sufferings of the degraded millions, was broken by an appeal to eloquence which could never be transferred to paper. [Applause.] He comes here to pour out his soul in their behalf. His constituency, it is said, desire him at home. His constituency is here. The Tower Hamlets was at home at Kingsbridge and at the Tower Hamlets, the shambles at Vicksburg, the whipping-posts and dungeons call more loudly for him to remain here, than any call from the Tower Hamlets. [Loud cheers.]

He is wanted here, and here, if I could persuade him, he would make his home. He would do more for humanity here, I believe he could do, even at home. He could do here for his constituency in England, what he could not do at home. Who is there that does not know that the grand obstruction to popular freedom in England is the system of Slavery in this country. It is an argument opposed to the reformers in England, against almost every reform that is urged. What argument more potential against Reform in England, than to point to American Slavery here, and assert that our *free* institutions are a failure. When we speak of the United States and praise its institutions, how are our assertions met in England? Why, by the two connexions by which we link all men are born free and equal, and yet we live in a land in which every sixth man, woman and child is a slave. When they speak of the equal rights of this country, and its freedom, we are told that there is no respect for human rights in the United States, and that the Slaveholder is the man who ever curses the earth are the men whom the Democrats, the Reformers of England, are desirous to imitate.—For we must remember that although England has its laws of primogeniture, its alliance of Church with State, yet it has no Slavery. Although it has rags and poverty, it has no Slavery. With the example of the United States, the opponents of Reform in England are unto baffle if not to put down the reformatory movements in England. I look upon American Slavery as the grand obstruction to progress throughout the world, and a blow *death* for the destruction of Slavery will be a blow death in behalf of human freedom throughout the world. [Great cheers.]

Get American Slavery out of the way, and freedom throughout the world will be revived; get Slavery out of this country, and it will become what it has long professed to be—the beacon light of liberty to all who have struggled for equal rights throughout the world. Now, this matter of Slavery is a matter with which not only Americans have to deal, but one with which all mankind may rightfully have something to do; and I rejoice to know that England and Englishmen are not disposed to hold their tongues although they are bidden so to do by the people of the United States.

Mr. Douglass then referred to the opinions of christian bodies in England, with respect to Slavery. Years ago, such men as Dr. Cox were welcomed in British pulpits and received everywhere with consideration; but the institutions under which the church of England had been put by such men as Wm. Lloyd Garrison, and George Thompson had much changed their sentiments, have resolved them to exclude such men. They had no right to hospitality in England, or elsewhere. He took the ground, that a slaveholder had no right to live, and therefore that above all the apologist for Slavery had no right to live; to receive, at any rate, a welcome in any part of the universe. He is as much an enemy to the human race, and as much to be detested as the tiger. He has no right to our sympathies until he shall repent. If these apologists were ignorant it would be a different thing, if they were innocent of the crime. But it could not be said so. They were endeavoring to shut themselves into high places. The clerical advocates of the fugitive slave law had this object in view—at any rate they aimed at popularity. They advocate that law because they know that by so doing they may purchase get into some of the high places.

Mr. Douglass then proceeded briefly on the view of the subject taken by Mr. Quincy, and concurred with him that this was indeed the most inconsistent and most impudent nation that had ever existed. He remarked that it had been asserted, as a reason for England's non-*interference* that she had placed Slavery here. If so England had also an immense debt to undertake to rid up of what she has become convinced is a curse and a disgrace. Nations could help each other. It was a happy circumstance that nations did not all advance equally in the path of reform. In one thing one nation made more progress than another. We had sent our temperance lecturers to England, and they were hearty by English, and no complaint had been made. We had advanced more than the English in the cause of Temperance Reform. The English could instruct us on the subject of Slavery, but in that case they advanced a step further than we.

Mr. Douglass, in referring to the term *impudent*, which Mr. Quincy had applied to America, made some rather amusing remarks. It was, he said, a word with which he and his people were very familiar. If a negro came into a white man's presence in the South, with his hat on, he was insolent. The man who would not be passed on the inner side of the side walk. To assert their rights was to be impudent. However, he could not say with Mr. Quincy that we were an impudent people, because he was white, whilst he was a black. (Laughter.)

Mr. D. then referred to the fact, that whilst the *New York Herald* was condemning foreign interferences in the person of George Thompson, it was advocating the interference of America in the affairs of St. Domingo. So much for *consistency*. He said that he had just learned that Bennett himself constituted a case of *foreign interference* as he was a Scotchman. [Laughter.]

[This Report of the Speeches made at the Annual Meeting will be continued in our next number.]

Miscellaneous News.

SUIT FOR FREEDOM DECIDED.—The chancery suit brought by Clarissa, a mulatto woman held as a slave, to assert her free dom, against B. Ferry and wife, who claimed her as their property, has been for the second time pending in the Franklin Circuit Court, was last week decided in favour of Clarissa, and a decree establishing her freedom rendered against the defendants. The ground upon which the counsel for complainant relied was that some twelve years ago, Clarissa, by consent of a former owner, was hired out and detached in Pennsylvania some *seven* moths, contrary to the statute of the State, which abolished slavery there, and which allowed sojourners to retain slaves in the State, as personal attendants, only *six* months. The case will probably be taken to the Court of Appeals.

The suit was originally brought by Judge McKee, as counsel for Clarissa, but it has lately been conducted by Messrs. C. & W. L. Harlan and W. L. Gallendar for complaint, and Messrs. Reed and Leavy for defendants.

Those editors who denounce the fugitive slave law upon the ground that if a negro really entitled to be free, should be returned under its operations, he would have the chance to assert his freedom in a court, may find in this case, and in hundreds of like cases, which have occurred, a practical conclusive refutation of their sophistry.—*Freeman* [*Ab*] *Commonwealth 11th April 20th.*

Gov. GOVERNOR JOHNSTON has not signed the bill repealing the section of the Kidnapping Law of March 31, 1847, which prohibits the use of the Jails of this Commonwealth for the confinement of Fugitives from Labor; consequently the Jail at Harrisburg could not be used for the safe-keeping of the fugitive slaves from Cumberland, Perry and other United States Commissioner McAllister for examination Of course the repealing act cannot become a law until is has the signature of the Governor, and it will be well for all concerned any time previous to three days after the convening of the next Legislature.—*Gettysburg* [*Pa.*] *Star and Banner.*

——RECIPIENTS OF GERRIT SMIH LANDS.—Edward Manning Davis, Esq., who has charge of Gerrit Smith lands in Franklin County, writes us in relation to the movements making for the settlement of these lands. Subscriptions are being made in Boston for the purpose of establishing on their lands in Franklin County, and others are now expected to follow. The contributions for the purpose are to be distributed by a surveyed through town 14, (where the land is located,) which will greatly benefit the settlers, by affording facilities for cutting timber and bringing it forward to market. Of the 75 donors but 8 have sold out, and none of the rest, says Mr. manning, would sell out for the greatest inducement; and he expects that when those who have emigrated have fairly elected an opening they will not easily get discouraged by the sudden transformation from city to country life. We publish the above to disabuse the public mind as to the condition of these lands. We have been the subject of so much controversy.—*Tribune.*

——A SLAVE REFUSING HIS LIBERTY.—A Southern gentleman has recently arrived at the Revere House, with a slave who was his personal attendant. The slave, upon being informed by persons here that he was master had no power to make him free, and that he was under the laws at perfect liberty to go where he pleased, refused to break his chains in this way, and returned yesterday afternoon with his master to the South.—*Traveller.*

——*Fugitives.*—*Traveller* does not enlighten us with any inference from this remarkable statement, and herein signalizes its prudence, for we have good reason to believe that the fugitives who have of late been induced to hired to come on here to identify a fugitive slave. Such being the case, he had very good reason for going back with his "master."—*Commercial Advertiser.*

——FUGITIVE SLAVES FLEEING TO CANADA.—All or nearly a 1 of the fugitive slaves residing here have gone to Canada, in the course of the few days past. This is undoubtedly the happiest course; it relieves them from the apprehension of reclamation, whose consequences were more than Slavery itself, and although in many cases it is to the serious sacrifice of pecuniary and social advantages, the feeling of security and independence which is enjoyed—from the Republic of America to the Provinces of a Kingly power gives them, many proves amply sufficient compensation. In some instances, the fugitives better their pecuniary condition by the change; we hear of one who lately came from this town, who receives twelve dollars for his indencement to return, he having purchased a little farm, and engaged encessfully in its cultivation.—*Springfield Rep.*

——HARD TO PLEASE.—The *Mobile Tribune* don't find much comfort in the restoration of Sims. It says: "We cannot, with any consistency, feel any general gratification which in some quarters has followed the rendition of the fugitive slave Sims. We are quite willing that the Northern people should receive credit for compliance to the enforcement of the law, but several things must be recollected. Our Government is only a creature of the masses. Two years ago, the fugitive slave law man may be President: Boston is only a small part of Massachusetts, and a vast majority of the people of the South as well as the North are opposed to the surrender of fugitives. Sims was carried away at such a time and in such a manner as to make his case worthless as a test of the fealty to the law in Boston, or of a recognition of the abstract right of the law. But, worse than all this the cost of the recovery at the slave to his master, shows that the law is totally incapable of securing the object for which the constitutional provision in relation to it was adopted—that is providing the master against injury in his property—to secure to him restitution when that property is stolen."

MARRIAGES.

FISKE—DWINELLE.—In Cazenovia, N. Y., May 1, Theophilus Fiske, of Philadelphia, to Susan, daughter of the late Hon. Justin Dwinelle, of C.

WILLIAMS—KEENAN.—In Lynfield, Mass., 7th inst., by Rev. Mr. Prothingham, J. Otis Williams. Esq., of Boston, to Miss Emily, daughter of Thos. Keenan, M. D. of L.

WALSWORTH—HARDIN.—On the 17th ult., at Jackson-ville, Ill., Rev. Ex-Governor Wadsworth to Mrs. Hardin, widow of Col. Hardin, who was killed at the battle of Buena Vista.

DEATHS.

HOWE.—In this city, on Monday of last week, Philip Howe, Esq., in his 71st year.

LUCY STONE,

An Agent of the Mass. Anti-Slavery Society, will lecture as follows:

Plympton, Mass., Friday, May 16

WOMEN'S RIGHTS CONVENTION.

At a Convention of Women held in Salem in April last, it was resolved that we the women of Ohio will meet annually in Convention to consult upon and adopt measures for the removal of the various disabilities—political, social, religious, legal and pecuniary—to which women, as a class, are subjected, and from which result so much misery, degradation and crime.

The undersigned were appointed a Committee to issue a call and make necessary arrangements for the Convention of the present year.

As men and women have the same origin and destiny, and can therefore have no legitimate aims or interests independent of each other—as their relations and obligations are mutual—as the bonds that unite them are inevitable and indissoluble—as whatever degrades or ennobles one has a corresponding effect on the other—it is fitting that men should co-operate with us in our efforts at emancipation from the ignorance and thraldom of ages. We therefore cordially invite all the friends of Self-Government and Human Equality to meet in Convention at AKRON, Summit Co., on WEDNESDAY, 28th of May next, at 10 o'clock in the morning.

To all the friends of Reform, in whatever department engaged, we say—Come, give us your presence and counsel. Give us for the sake of our cause. Give it because none of the kindlier others with which our humanity can fully realize their objects while one-half the laborers in Reform are disfranchised by law, perverted by education and degraded by the opinions and customs of society. War will continue to devastate the nations—Intemperance and Sensuality will pollute the earth, while so much of the moral power which should be arrayed against them is lost by the position woman now occupies.

C. D. SMALLEY,
M. L. GILBERT,
E. ROBINSON.
Com. of Arrangements.

OLD COLONY.

A meeting of the Old Colony Anti-Slavery Society will be held in Pembroke Town Hall, on Saturday evening, and all day Sunday, May 17 and 18.

C. C. Burleigh, N. H. Whiting, and Lucy Stone, will be present.

BOURNE SPOONER, *President.*
H. H. BRIGHAM, *Secretary.*

THE SLAVE 'PERRY'—HIS FREE PAPERS.

The slave known by the name of Perry Wilson, formerly owned by Georgiana Sleeper, of Baltimore, which place he left in 1847 or 1848, and when last heard from was at the Parker House, New Bedford, is informed that he can have his free papers by calling upon Ellis Gray Loring, 27 State street, or at G. W. Sleeper's 130 Washington street.†

The press will confer a great favor on the said Perry by giving an insertion to the substance of the above.

THE BRITISH PERIODICALS
AND THE
FARMER'S GUIDE.
Liberal Offers to New Subscribers!

LEONARD SCOTT & CO.,
No. 54 Gold Street, New York,

CONTINUE to publish the four leading British Quarterly Reviews and Blackwood's Magazine; in addition to which they have recently commenced the publication of a valuable Agricultural work, called the "Farmer's Guide to Scientific and Practical Agriculture."

By HENRY STEPHENS, F.R.S., of Edinburg, author of the "*Book of the Farm*," &c. &c.; assisted by JOHN P. NORWOX, M.D., Professor of Scientific Agriculture in Yale College, &c., &c.

This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 1000 illustrated steel engravings, and the same 600 engravings on wood, in the highest style of the art, illustrating almost every implement or inoenuity now in use by the best farmers, the best methods of ploughing, planting, haying, harvesting, &c. &c., the various domestic animals in their highest perfection; in short, the *picture* of nature of the book is unique, and will render it of inestimable value to the student of agriculture.

The work is being published in Semi-monthly Numbers, of 64 pages each, exclusive of the Steel engravings, and, when not taken in connection with the Reviews or Blackwood, is sold at 25 cents each, or 40 for the entire work in numbers, of which there will be at least twenty-two:

The British Periodicals Re-published are as follows, viz.:

THE LONDON QUARTERLY REVIEW (Conserve),
THE EDINBURGH REVIEW (Whig),
THE NORTH BRITISH REVIEW (Free-Church),
THE WESTMINSTER REVIEW (Liberal), and
BLACKWOOD'S EDINBURGH MAGAZINE (Tory)

Although these works are distinguished by the political shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their *literary* character which gives to them their chief value, and in that they stand confessedly far above all other journals of the same class. *Blackwood*, still under the masterly guidance of *Christopher North*, maintains its ancient celebrity, and is, at this time, unusually attractive, from the number of works of fiction and other literary notables, written for that magazine, and first appearing in its columns both in Great Britain and in the United States. Such work as "The Clayton" and "My New Novel" (both by Bulwer), "My Peninsular Medal," "The Green Hand, and other serials, of which the numerous reprints in book form, by American publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, after it has been issued by Messrs. Scott & Co., at that Subscribers to the Reprint of that Magazine may always rely on having the earliest reading of these fascinating tales.

TERMS AND PREMIUMS.

[See list of Premium Volumes below]

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For any 1 of the four Reviews and 1 Prem. vol.	$5.00
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For Blackwood or Farmer's Guide, " 2 " "	3.00
For Blackwood and 3 Reviews, "

Miscellany.

From Chambers' Edinburgh Journal

A MODERN CELEBRITY.

Some years ago I set out to visit Italy for the first time, and took my way by the Rhine and through Switzerland. A lady friend whom I was to meet with her family at Milan, had desired me to bring her some of Jean Marie Farina's true and genuine Cologne; and anxious, like a true knight, to fulfil the behest of lady fair, no sooner was I arrived at Cologne, and the duties of the day after breakfast were over, than I sallied out to execute my commission. I had not taken twenty steps along the street, when, over a warehouse door, a hand struck my eye, thus inscribed in gigantic capitals—

ONLY VERITABLE AGENT FOR THE SALE OF
JEAN MARIA FARINA'S GENUINE EAU DE COLOGNE.

This was just what I wanted. The shop contained nothing but bottles of eau de Cologne, and I was in part readily packed by dozens in slight wooden boxes I made my purchase, desired the box to be carried to the hotel, and went forth to look about me in the city. I had passed somewhat many steps further, before another sign-board made precisely the same pretensions for its shop, as being the sole depository of the genuine eau de Cologne of the honest Jean Maria. I was startled. "I hope I have made no mistake," thought I. "If I have, it must be rectified—there is full time."

Vexed at my precipitancy, I walked on thoughtfully, and soon came to another, and another, and another warehouse of the same description; and so on, in every part of the town, all bearing in every diversity of color and characters, the same announcement of being 'the sole and veritable depository of Jean Maria Farina's genuine eau de Cologne.' I made inquiries of divers people, whom arriving at anything satisfactory; and so, returning to my hotel, I determined to allay by my purchase, and to present to my fair friend at home the real genuine eau de Cologne, without disturbing her faith by the doubts that distracted my own mind. The subject vanished gradually from my thoughts, and left behind it a general impression of the greatness of Jean Maria Farina, that European personage, whose name had stared me thus in the face at every turn in the old town on the Rhine.

Next morning I set off for Mainz by the steamboat. The vessel was crowded with passengers, of whom the majority were Italians, who had been spending, up to feel greatly ashamed of my countrymen—speaking of them in the mass—when I meet them abroad, swarming in steamboats, railways, and hotels. On this occasion my eyes ranged over the commonplace set, with their endless and cumbersome abundance of travelling comforts in the shape of bags, baskets, bottles, and boxes of all sizes and forms. There were likewise flat-faced Germans, smoking extraordinary pipes, and wearing fantastical hats and caps; but of the whole crowd, the individual who at all fixed my attention was a tall man somewhat advanced in years, and his black hair sprinkled with white, though he was still of energy appearance. The deep-set, black eyes, with complection, oval-shaped head, and finely-cut features, the mobility and *finesse* of expression, the pliable and easy motions of the body, betrayed the native of the south. There was a shrewd thoughtfulness in the countenance while silent, brightening when he spoke into benevolent cheerfulness, a good-humored smile lighting his dark eyes, and disclosing a fine set of white teeth, which gave something very agreeable to the whole physiognomy. He looked like a prosperous man, well contented, and pleased with the world. That his prosperity had been *earned*, seemed declared by an appearance of activity which age had not subdued.

The old gentleman was surrounded by a numerous party, and nothing occurred to bring about any communication between us. But by an old chance we happened to meet every day before we left the steamboat, on a railway, or at a *table-d'hote*—always at a distance, however, without at any time exchanging a word. There was a sort of silent acquaintance established, but we continued to be a kind which obliged us to look, and not to speak. At last it was with a kind of painful consciousness our eyes met, although rather alarmed lest anybody should see, that it was almost a relief the first day I no longer met my dark-eyed vision at supper, although I felt, notwithstanding, a lingering regret that I should never satisfy an certain curiosity which had sprung up in my own mind as to who or what the stranger might be.

I stayed some time in Switzerland, and then went on to Italy. I crossed the Alps by the Simplon—that wonderful road conceived by the genius of Napoleon—as easy as an English turnpike road, winding its way up through mountain pastures and vast pine forests to the regions of eternal snow and ice, and the wild territory of the avalanche. Nothing gives a more terrible impression of the power of man's intellect, struggling, calmly and successfully, with the awful powers of nature. Arrived at the summit of the pass, the descent on the Italian side begins from the village of Simplon; and you go winding down, between gigantic, perpendicular, lard-green rocks, which seem to admit reluctantly within their laws the road which, winding, the edge of the roaring torrent, which has fretted its way during long ages through these rocky walls. And at intervals rude tunnels are hewn through them, and the traveller sees the sky far above the towering masses on either side.

After passing several hours in this gorge, you issue from it suddenly, and you at your feet lies, opening to view, the verdant, smiling basin of the Val d'Ossola, rich in luxuriant Italian beauty. After the stern grandeur of the pass, the sudden view from the bridge of Crevola bursts like enchantment on the sight, presenting a wide, gracefully-circular plain, watered by a winding river, and surrounded by the most picturesque mountains, dotted half-way up their sides with rich wood, while above stand out the naked, brown mountain-tops in fantastic peaks against the sky. Along the base of these, the river swelling base stand forth in strong relief cheerful white villages and country-houses, and tall square white church towers, spotting the sides of the hills, while the town of Domo d'Ossola shines smilingly at the further end of the vale. The vine, allowed to run in its elegant natural festoons, the mulberry noted with other trees, and the soft balmy air, all tell the traveller he has set foot in Italy. Domo D'Ossola struck me as a cheerful, elegant little town. It had an Italian character, quite new to me, in every way. I took my lodging alone, guided solely by my own inclination; and I was so much pleased with the situation, that I determined to give some days to enjoy it, and to make excursions to the villages, which diverge from the Val d'Ossola, winding among those pictures-que, but rarely-explored, mountains.

I have always had a passion for dwelling in the high road. After resting a night at Domo, I inquired if a guide could be procured. My host informed me that as few travellers wandered from the high road, there was no regular guide; but that there was at that moment in his house a young man, servant to a gentleman of the Val Vegesie, who was returning to Santa Maria Maggiore, the principal village in that valley, whom I could accompany thus far. Arrived there, I might easily find some one else to guide me further on. The arrangement was soon made; Battistino—so the young man was named—and I set out on foot together towards the Val Vegesie. My companion was a barefooted, tall, active, blooming, intelligent, good-tempered fellow, with free and supple limbs, and that somewhat melancholy cast of countenance—easily, however, brightening into an animated and cheerful variety of expression—which characterises the Italian peasant.

I knew something of the Italian language, but I was totally at a loss to communicate with my present companion, who could speak only the rude mountain dialect, in which I with difficulty recognized here and there some word disfigured by a pronunciation wholly foreign to my ear, and consequently so more in looks and gestures than in speech. We first retraced a short part of the road by which I had entered the town the day before; but soon deviating to the right, we crossed a plain bridge the stream which intersects the Val d'Ossola, and proceeding to the limit of the valley in that direction, and then turning to the left, skirted the base of the mountains. Nothing could exceed the beauty of everything that met my eye. After an hour's walk, I was struck by the appearance of a very handsome country-house, which stood on a lofty eminence facing us, surrounded by noble terraced gardens. The mansion commanded the same extensive views of the beautiful valley that strike that traveller so forcibly from the bridge of Crevola. I pointed out this dwelling to my guide with an inquiring look.

"Palazzo del Signor Padrone!" ("The palace of my master") was his answer.

"Your padrone then is rich?"

Ecclamation, waiving his hand expressively up and down. "Tanto ricco!—ricchissimo! Tanto ricco!" ("So rich!—very rich! Such a great gentleman!") And this was followed by a long and eloquent enumeration, of, unfortunately but too poor me, with the exception of the words, "Genereso, generosissimo—la Paris," by which I made out the very rich man to be a liberal, very generous, and to have some Irish Paris.

As we proceeded along our way, I found that we were to pass by the gardens of the palace, which formed the handsome dwelling upon the hill, our road turning sharp to the right, where a singularly picturesque opening gives entrance to the wild Val Vegesie. It seemed to be a little stream, over a beautiful stream, flowing from between two high walls of rock richly grown with overhanging wood. A few houses appeared in the distance, and a chapel with the image of the Virgin, to which is attached a legendary miracle; and from thence a road cut in the rock leads up the course of the stream, and ends in the Val Vegesie. At every step the picturesque beauties of this singular valley become more striking. As we advanced, the sound of a fine-toned church bell came wafted on the air. I pounded like a religious pedant, Battistino became excited, and contrived to make me understand that the bell, the great bell, was a gift from the prince to the church.

On entering Santa Maria Maggiore, we found the whole village in holiday trim; the women's heads adorned with snow-white muslin handkerchiefs, or with silver or gilt ornaments, and the head by large silver pins placed in a semicircle—the latter coiffure having a peculiarly classical and Italian appearance. Some added coquettishness to their dress, by wearing ear-rings and necks were adorned with large earrings and necklaces; and the neat stocking, and embroidered instep of a sort of slipper with a wooden sole, made a very pleasant and picturesque, completed the holiday attire. Each, with fan in hand, was hurrying to church; while some, after a Indian fashion, were passing, carrying their infants attached to their backs in light wooden cradles.

The whole formed a fine and novel scene. My guide was in a state of wild, or as simile for everybody, and you may suppose that the stranger with him excited no slight attention. Battistino seemed impatient, and I found that he wished me to leave him with him into the church. We walked up a side aisle, and he pointed out from near the altar-piece, with a gesture which implied that he was proud of the magnificence of the church, and, stepping at the same time, "Gift of the padrone." As I perceived the eyes of the congregation fixed upon me, I was going to propose that we should leave the church, but I remounted the company entering, relieved me from the attention of the congregation, and I remained in forgotten obscurity. The new-comers were immediately surrounded by their respective friends, coming to the altar to receive the nuptial benediction.

"Pepino and Chita, Giovanni and Maria, said my guide, and he proceeded to point out the couples, and he went on to make me understand that his padrone had given the dowa (marriage-portion). His enthusiasm was contagious, and I was at expense of my hands, and to concentrate itself in his two bright eyes; while I thought to myself: "This padrone of his must be a rare chevalier—a rich and generous Italian nobleman, who, in his holiday, lays princes among the simple population of this retired valley. I should like to see him."

The ceremony was soon ended in the middle of the church, as if waiting for some one; a moment after, the expected person made his appearance. "Il padrone!" exclaimed Battistino; and at the same moment I recognized my old mysterious acquaintance of the steamboat.

The priest now stood at the altar, the marriage ceremony commenced, and the Mass followed. The two wedding-parties walked out of the church to return to their respective homes. At the door of the church, all crowded round Battistino, and poured forth a torrent of affectionate and respectful gratitude, which he received with tatherly good humor, and then disengaged himself from the group. I was left alone, and he came forward to receive my acknowledgments. Battistino darted forward, and said a few words to him; after which the stranger moved towards me, and addressed me in the Italian tongue, in good French, said that since fate seemed determined to procure him the pleasure of my acquaintance, I must allow him to look upon a foreign gentleman in his valley as a rare honor of a visit, as his welcome guest. I was too well pleased with the invitation to hesitate in accepting the hospitality offered me, and I was soon in the gentleman's carriage, and had I acceded less readily, a sudden clap of thunder, and the bursting of an unexpected storm over our heads, would have left me little choice. As it was, I was made doubly grateful. I followed my new friend into the open door of a handsome house, while sudden sight seemed to open the floodgates of heaven, and pour down torrents, making me appreciate such comfortable shelter. My host was cordially and graciously courteous. The accident had left extreme uneasiness for my guide; by the rain, would make it impossible to proceed in the direction I had intended; and that even when the storm abated, it would already have been out of my return to Domo; and I had promised a visit, as his welcome guest. I was too well pleased with the invitation to hesitate in accepting the hospitality offered me, and I was soon in the gentleman's carriage, and had I acceded less readily, a sudden clap of thunder, and the bursting of an unexpected storm over our heads, would have left me little choice. As it was, I was made doubly grateful.